The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, JULY 30, 1870. [No. 22

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Englishman* is very much interested to learn that an enterprising Scotchman has been visiting Madagascar and has arranged with the Prime Minister to commence coffee and cotton plantations on the south coast, and hears with satisfaction that coal has been found. Man does not live by bread alone; coffee, cotton and wool are not the highest needs of man; there is joy in the presence of the angels of heaven over one sinner that repenteth; shall we hear with unconcern the marvellous announcement of the national abjuration of idolatry in Madagascar, and of myriads embracing the Gospel there? The *Englishman* concedes the following paragraph to the announcement:

"The work of destroying the idols and cutting down the sacred groves is being vigorously pushed forward all over the island, to the great joy of the missionaries, but these gentlemen should remember that this is not the first occasion on which the idols have been destroyed, and that their reconstruction was accompanied by the re of thousands of Christians, which may again."

uld be difficult for 'these gentlemen' to or what never was. There certainly never before a destruction of the nation- ols in Madagascar, nor a reconsecration ended by the massacre of thousands of hristians. The first Protestant missionaries rrived there in 1818; the first baptisms ook place in 1831; in 1836 the missionaries ere banished from the country; there were utbreaks of persecution against the Native hristians in 1837, 1849, 1857; the treaty curing religious liberty was signed June 865; but in none of the intervals of the ove events was there any thing like a tional renunciation of idolatry. The rsecution lasted 25 years, during all which eriod none, except at the risk of losing property, liberty, and life, could meet for worship, pray to the true God, invoke Christ's name or read the Scriptures. Until last year there was never any destruction of the idols worshipped by the people.

—If we may believe the declarations of Napoleon III., he ought to be regarded as head of a great Society for the Propagation of Peace, his soldiers being corporate mem- bers of that Society. He does not believe y peace that is not conquered. *L'empire, la paix*, but that means, let us under- d, the empire without a possible rival. n the empire as the Emperor conceives with the Rhine frontier,) and there will othing to hinder peace,—for a season.

—We are told, what we knew before, that the Billiard-table at the Strangers' Home was presented by a clergyman; and we had not the slightest thought of taxing the Committee with a diversion of the funds in connection with this matter. We may now say that there are good reasons, in our opinion, nor's generosity should have taken some other form. It will no doubt help the inmates of the Home to pass some of their unoccupied hours, of which they have a good many; but are they likely to be benefited hereafter by acquiring a taste for billiards? When they leave the Home, their only opportunity to indulge this taste, and keep their hand in, will be in attending public billiard rooms; and the sort of company they will meet in such places, with the drinking that generally goes on, will not tend to make them more steady and successful in their employments.

—A bomb has fallen in the Vatican, the palace of Infallibility. The Emperor of France announces that he has need of his troops elsewhere and shall shortly remove them. So at least a telegram declares. And the Pope is told that the Italian Army can guard his frontier. This is adding insult to injury. The Pope dreads the Italian army as much as he does his own people. He has indeed an army of his own, an army of mercenaries gathered from different parts of Europe, but will he feel safe in their hands?

—The prospect of hostilities in China will lead the people at home to regret that a little more haste had not been shown in extending telegraphic communication to Eastern Asia. It now appears probable that the outrages reported via Europe, occurred in Tien-tsin and not in Peking. The details are terribly revolting. Antipathy to the foreigner is doubtless the real cause of the outbreak; but this antipathy expressed itself first in the form of superstitious suspicions, if we may judge by what is reported from Nankin. Just such panics as have prevailed from time to time in India, under the idea that Europeans were secretly kidnapping children for sacrifices, or for the exigencies of science, have been lately prevailing in China.

We are indebted to the Foreign Mission Report of the Free Church of Scotland, for the following statistics of the Indian Missions of that church.

In Bengal: 4 European missionaries; 125 communicants.

In Madras; 5 European missionaries; 1 Medical missionary; communicants, 108.

In this Presidency: 8 European missionaries and 405 communicants, of whom at Nagpore 95, at Chindwar 9, at Bombay 100, at Poona 59, at Indapoor 5, at Jaulna 137. The largest number of communicants are at Jaulna, where the Rev. Narayan Sheshadri has been laboring since 1862.

A correspondent informs us that certain parties (whose names he gives) were appointed at a meeting of Gond Brahmins (Shenvis) at the Thakoordwar temple to exercise surveillance over suspected persons, and report if they detected them "in secretly dining, drinking or doing any other acts prohibited by the order." Our correspondent has some fault to find with the way in which this commission has been executed. As we have said before, we take not the slightest interest in this caste squabble, and we think the parties concerned might well give their attention to something more important. We must decline publishing the letter of "Justice," as we should otherwise have to publish some rejoinder, and we have no space for controversies of this kind.

We acknowledge with thanks the reception of a little volume entitled "Notes of a Visit to Guzerat," by our esteemed fellow-citizen, J. Burgess Esq. This little work is chiefly occupied with descriptions and illustrations of the antiquities of Ahmedabad, Siddhapur, Puttan &c. Mr. Burgess is perfectly at home among the ancient temples and mosques of this country, and knows how to reconstruct a splendid fane, from a column or two, or a pile of stones, as easily as Cuvier or Owen could reorganize some extinct animal from a shin-bone. He not only sees all that is but all that was; and where another would mourn over the absence of history, the paucity of the nation's annals, he manages to bring together scraps of information that form a tolerable aggregate of testimony. One is strikingly impressed in reading any thing about the antiquities of this country, with the length of time during which idolatry has reigned here; and if we ask why, after so many thousands of years is there so little enterprize, so little of internal improvement, such neglect of communications, such incuriosity regarding resources, so little real, practical instruction, such ignorance of the outlying world, such bondage to custom and such social servitude among the Hindoos, (save as they have been influenced by Europeans,) the answer is found in the remains of ancient temples that tell us of the immemorial reign of a degrading idolatry.

We have been favored with a copy of the "Report of the Chota Nagpore Mission in connection with S. P. G." The principal facts connected with this Mission are known to our readers. The senior member of it has been in the country since 1844; with five companions he was received to the Church of England by the Bishop of Calcutta in March, 1869, and they, with the converts adhering to them, have been since under the care of the S. P. G. In the year that has since elapsed, 781 have been baptized (including children.) We regret the absence of definite statistics, but we infer that several thousands are connected with this S. P. G. Mission. Others have labored for 25 years and they have entered into their labors. "Double the work is now done" say the missionaries, "compared with what was done when only one mission existed here." They add:

"We readily acknowledge that this progress would afford us no satisfaction if it were accompanied by loss of charity; but we are heartily thankful to be able to add that we do not perceive among our people any enmity or want of love towards their brother-Christians of the German congregation. We use our utmost endeavours to promote this love, and have not been disappointed."

The missionary at Hazareebagh mentions the following incident:

"A Santal in his search after a buffalo which had been stolen became acquainted with our Santal Christians at Dumbar; soon afterwards he came for instruction and would not leave the Mission station till he was baptized. He brought a relative for baptism and afterwards his whole family, and he now leaves rejoicing and confessing Christ his Saviour in the midst of a numerous Santal population."

WE are indebted to the *Madras Observer* for the following remarks, which seem to us very judicious and very much to the point:

"'*A Teacher come from God*'! Such is the verdict pronounced by one of the Gladstonian Bishops upon that great novelist, *Charles Dickens*, who has recently and suddenly passed away. That he was a writer of no ordinary power—a man, in fact, of his age—one whose genius opened out a new field of observation, and whose skill and power gathered from it a large crop of amusement, and perhaps instruction for his own generation, every candid reader of his works must freely admit; but to speak of his writings as amongst the gifts of the Spirit, and of himself as a teacher come from God, is a misappropriation of language that no Christian Bishop should be guilty of. We have read many of the works of the deceased author, but we tax our memory in vain for a single passage to indicate a teacher come from God. Religion is indeed occasionally introduced into his works, but it is to make a burlesque of it, not an object of attraction and blessing. A Pecksniff or a Chadband, many of whom no doubt are to be found floating about society, assuming the garb of religion to cloak their foul hypocrisy and deceit, stand out in colouring such as no other master of language of the day could have depicted them; but where are the true servants of God—the faithful preachers of the everlasting Gospel, the many men, lay and clerical, who are as the salt of their day and generation, preserving society from being overwhelmed by the prevailing corruptions—where are these to be found in his writings? Echo only answers where. He refers also to missionary work and societies, but not to enlist soldiers of the cross of Christ to go forth and do battle with the seething mass of heathenism lying in the dark places of the earth, but to ridicule those efforts which many of God's people put forth to send labourers into this great harvest-field, by the ludicrous picture of a Mrs. Jellaby and her neglected home duties. We would not for a moment sully a leaf of the well-earned laurels which the great novelist has won, but we must protest against such an abuse of Scriptural language in all faithfulness to God and his truth, nay to *the Teacher who did come from God*—whose love to man and sympathy with humanity was infinite, but who, while he denounced the hypocrites of his day in no measured language, yet set before us by example and precept the true shepherd in contrast with the false, and led the path to true religion, while he terribly exposed that which was false and hypocritical. This did not Dickens; he exposed the false and foolish, but so far as he was concerned, he left his reader to infer that all open profession of religion was alike false, and many who made him their teacher have learned his lesson only too well.

The Bombay Guardian.

SATURDAY, JULY 30, 1870.

FRANCE AND PRUSSIA.

Prussia or France; which of the two shall have our sympathies? This seems the question of the day, and a good deal of heat has already begun to characterize the controversy. In the last thirty years there has been a considerable reaction in the feelings of Englishmen towards France; and there is rather a tendency to admire and imitate French ways and adopt French opinions. It will take a good deal to hinder the majority of Englishmen from justifying France and lending her their sympathies in this quarrel. As regards this particular quarrel, it seems clear to us that France, *i. e.* Napoleon III., is in the wrong. He virtually assumes that Spain is under his protection when he denies a Prussian prince the right to accept her invitation to become a candidate for the throne. Why, at all events, instead of pushing matters at once to extremity, did he not ask that the question might be considered in a Conference of the great powers of Europe? But it now appears that Prussia had already grievously wounded the feelings of the Emperor by rejecting a secret proposition to treat certain countries as spoils of war and amicably divide them between themselves, as Prussia, Austria and Russia once divided Poland. All Germany, Austria excepted, was to be united under the King (or Emperor?) of Prussia, while France was to have Luxemburg and Belgium. Well, why not? If Poland was divided and appropriated because of her geographical guilt in lying conterminously with these three Empires, why should not the cis-Rhenish provinces be punished for their similar iniquity? Prussia is however more virtuous now than she was in the last century, especially as she can get the headship of Germany without asking Louis Napoleon, and without paying such a perilous price for it as the Rhine. The *Times* has published the draft of this proposed treaty, and pledges itself for the authenticity of it; and the presumption is that it has received its information from the Court of Prussia. It is very sad to think that a frightful war may be waged in the heart of Europe, because the amour-propre of an individual has been wounded, or his ambition stimulated, or his jealousy awakened. But frightful wars for just such causes are always on the *carte*, while the great States of Europe have their standing armies and are under the control of selfish men. Napoleon III. is acting in character, in what he is now doing. His attempt to put a sovereign on the throne of Mexico was unsuccessful; we find ourselves quite incapable of forming an opinion as to the probabilities of success in the war upon which he has now entered. We are not at all sure that it would be for the advantage of France that Napoleon should be overthrown; for one thing, he has granted a greater measure of religious liberty than was ever known before; but if some restraints could be laid upon him by the comity of nations to hinder him from plunging Europe into war, at every impulse, it would be a happy thing.

It is remarkable (portentous, we think) that there should have been a great and enthusiastic meeting in Dublin, in favor of France and the Fenians. Fenianism is hatred of England in its most intense form. Why should Roman Catholic Ireland blaze up with hope the moment that France begins to move?

The Emperor of France naturally shrinks from the odium and the complications that the projected treaty would bring upon him; how he deals with the matter will be seen in our telegraphic column; but Bismarck declares that he holds in his hands the draft proposal in Benedetti's handwriting; and the English ambassador at Berlin bears testimony to it.

MODERN BUDDHISM.

Mr. Alabaster, the translator of the "Modern Buddhist," a work which we noticed in a recent issue, says:

"The author naturally feels justified in treating with ridicule the ideas of those foreigners who send to his country a body of missionaries who spare little sarcasm or insult in their never-ceasing endeavours to bring his religion into contempt. He, as a Buddhist, might believe in the existence of a God sublimed above all human qualities and attributes, a perfect God, above love and hatred and jealousy, calmly resting in a quiet happiness that nothing could disturb, and of such a God he would speak no disparagement; not from desire to please him, or fear to offend him, but from natural veneration. But he cannot understand a God with the attributes and qualities of men, a God who loves and hates and shows anger, a Deity who, whether described by Christian missionaries or by Mahomedans, or Brahmins, or Jews, falls below his standard of even an ordinary good man."

The Protestant missionaries in Siam are there for the purpose of preaching, as the apostles did, that there is no name under heaven given among men whereby we can be saved, save the name of Jesus Christ, the image of the invisible God, and that no man cometh unto the Father save through Him. They do not of course ask men to believe them upon their own mere word; but they ask them to prove all things, to receive information concerning the Christian Scriptures. They see that the grand difficulty in their way is the confidence that men have in their hereditary faith; they are met by assertion that Buddhism contains all men need, and that if Christianity Hinduism it cannot be true. The challenged to show why Buddhism is sufficient, and they do point out the lac evidence in Buddhism, and the internal dence that it is not what the sinner wants what God can honorably accept. Do th with as much amenity and urbanity as the may, the zealous Buddhist will of cours take offence, and will presently accuse mi sionaries of 'endeavouring to bring their r ligion into contempt,' of blasphemously di paraging what is sacred in their eyes. This w the grand objection taken to Christianity in t early ages. The Roman power tolerated religions, and the reason why Christiani was made an exception and exposed to su terrible persecutions for so many generation was, that it pronounced a sentence of insufficiency against all other religions. This is the cross which the missionary has to take up. It is no pleasure to him but a very severe trial to have to protest against what is so perilously dear to men. His encouragement is that from time to time some one is found candid enough to enquire what is truth and to recognize the fallacy of what he has been trusting in, and the claims of the pel. In this honorable category Chao Praklang does not belong. His exam of Christianity and of Buddhism has been in the spirit of a determined pa shadows of argument suffice when is contemplating Buddhism, the most ns arguments are trifles light as air when treating of the Bible.

Mr. Alabaster evidently sympathizes more with the Siamese minister than with the missionary, and appears to think the Buddhist has a far more exalted conception of Deity than the Christian has. Cha is an atheist only so far as

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

said to have created the universe; he has no objection to the idea of a God who is above love and hatred, a 'perfect God' utterly indifferent to the happiness or misery of all the creatures in the universe. For our part we can scarcely conceive of any more hideous being than a God like this, sparing no thought from himself, and rather willing that ten thousand worlds should perish than that he should be for a moment diverted from the enjoyment of his own happiness. 'Of such a God Praklang would speak no disparagement;' so much the more to the discredit of Praklang and of those who sympathize with him. A very different Being indeed is He hom the Bible reveals. God is love; he infinitely happy, but he is pleased to d his happiness in the communication of appiness; this he does in the highest degree when he makes man in his own image, endows him with freedom, with a moral sense, with love that he may love what is good, and hatred that he may hate its opposite, with wisdom, justice and the faculty of acquiring stores of knowledge *ad infinitum;* and, when man has lost this image through sin, devises a Gospel whereby it may be restored to him. So far from telling us that there was a Being possessed of infinite fulness of happiness, enough to satisfy the whole universe without diminishing his own supply, yet not sparing one drop of it for the tormented millions that exist, and perfectly unconscious whether there are any existences besides his own, the Bible in every page seeks to reveal God as one who is profoundly interested in the welfare of our race, and who overns the race not merely in the exercise e attribute but of all. Greatly to be is the mind that resents the condeion of God in addressing us in the only ve can understand, and vilifies him for ning methods by which he seeks to win our confidence in Him as an individuality, a personality, instead of an abstraction.

Perhaps the most melancholy of all the spectacles on which the angels of heaven look down, is that presented when those who have grown up amid the light of the Gospel and enriched their minds with intellectual stores that would never have been opened up if it d not been for the Gospel, go to heathen ds for the purpose of teaching the poor an how to resist the glad tidings of that lvation which Christ died to purchase for ankind, that blessed hope of glory, honor nd immortality that is set before us in the Gospel.

THE SECOND ADVENT. XXVI.

Who opposeth and exalteth himself above ll that is called God, or that is worshipped; o that he, as God, sitteth in the temple of God, showing himself that he is God. 2 Thess. i. 4.

This language is to be taken in connection with the context and with parallel passages. We have shown that the Man of Sin represents the ruling power in a religious system laiming to be the kingdom of God upon rth, characterized at once by the extraordiry pretensions of the head, and by the markable power to deceive. Those only who are the true children of God, the elect, who have so received the love of the truth, the love of the inspired word, that they are able to see through the disguises of the sysm and to remain proof against its specious imitations, shall be saved from it, and these shall be the constant objects of its persecuting hostility. There are those who deny openly the great principles of the Bible, and make no secret of their opposition; there are others who profess to be its devoted friends, but claim to be in such a relation to Christ that they may add new doctrines, the revelation of which was not previously opportune, and by these doctrines they just as effectually thwart and neutralize the true teachings of Scripture, as those do who professedly reject them. This of course must be the character of a system which claims to be the kingdom of God upon earth. And when we are told that its head opposeth and exalteth himself above all that is called or that is worshipped, and exhibits himself as God in the temple of God, we know at once that this does not mean the profession of atheism, or the denial in words of the Father, Son and Spirit, but refers to assumptions which virtually signify this. The Man of Sin is not described as one of his own subjects would describe him; the power of deception in the system is such that his own people cannot at all recognize the truth of the description; but they who are spiritual, see the true intent and character of the whole. 'Unto you it is given to know the mysteries of the kingdom of God'; they that know the truths of Christ's spiritual kingdom, (mysteries to others) understand this 'mystery of iniquity' which is hidden from all that belong to it.

Christians are the temple of God; Peter (1. iv. 17.) speaks of them as the house of God. What we ordinarily call the church, the visible church. The temple in Jerusalem, was spoken of as the temple of God, even after the vail was rent and God had left it to take up his abode among the people of Christ, and when it had ceased to be the meeting place of God and his people. So the representation here is of the corrupted church (an apostasy first) in which this professed head of the church of Christ on earth shall rise to power.

It would be very difficult to understand the words 'exalteth himself above all that is called God or that is worshipped,' if we applied them to an individual monarch. A man would simply proclaim himself a maniac who should profess that all Godhead was below him. But when we look at the thing in its spiritual significance, in its relation to the spiritual government of the consciences of men, it becomes plain enough. This power opposes God by exalting himself above God, and in this way he claims power to alter and modify and withdraw and supersede the commands of God; he grants dispensations, that is, liberty to do what God has forbidden; he withholds the word of God, intercepts it, and gives his own word to men as the word of life; so that it is impossible for those who are subject to his sway, to hear the voice of God; he is in a word the Censor of the Bible, keeping back what he will, putting his own interpretation upon it, declaring that no part of it has any value apart from his imprimatur and sanction; and decreeing as articles of faith, to reject which is perdition, doctrines that contradict the Scriptures. Again, he creates the objects of worship; he beatifies and canonizes whom he will and then commands mankind to worship these saints, and a Virgin Mary whom the word of God knows not. He that creates objects of worship, makes himself greater than these; until the Pope chooses no saint in heaven has any right to be addressed in prayer, and when the Pope chooses, no worshipper has any right to abstain from addressing the canonized ones. In a thousand ways this being makes himself greater than God. The liberty to prove all things given by God to all, the grand charter of religious and civil liberty, is revoked by the Man of Sin. The worship that he requires is not merely such as the Roman Emperors required, whose images, erected every where throughout the Empire, all were required to bow down before; this were a small thing in comparison; nor is it such worship as could be rendered to his visible person in a cathedral, for his worshipers would then be only a few thousands; but it is the entire surrender of the life and the heart and the mind to his dictation. All the worship of the Roman Catholic worship is really worship of the Pope, for it is his prescription, and an anathema meets those who would deflect from the ritual to the right or the left. Salvation is only to be obtained by conformity to his will.

His power is universal. Though described as having his seat on the seven-hilled city, he virtually rules every where: 'power was given him over all kindreds and tongues and nations;' so that not inaptly his system is called Catholic, and his councils Œcumenical; every priest is his representative, and his image is set up in every Roman Catholic country; not a mere lifeless image, but one having the very power of the Pope. This was seen in its perfection in the ante-reformation period, when the entire authority of the State went with every priest, and disobedience was death as well as final perdition; and even since to some extent; witness, the dragonnades.

The false woman, the pretended bride of the Lamb, has been devastated and plundered and grievously despoiled, by the ten horns, the various states of the Roman Catholic world, in the course of the last century. They have stripped her of her ecclesiastical possessions, the accumulated treasures of ages; not disavowing the partnership, but declaring that too large a share of the treasure and of the power had been absorbed by her; and toward the close of the last century and beginning of this, when Rome was occupied by a foreign power and the Pope a prisoner in France, and again more recently when the Pope was a fugitive from Rome in the guise of a servant, it seemed as though the Man of Sin, as well as his living image, was annihilated. But what see we now? Representatives of the Roman Catholic Church from 'all kindreds, tongues and nations' gathered together in Rome to decree the Infallibility of the Pope, to declare that when he speaks it is God that speaks, that the word of the Pope is religion, and that nothing else is.

Thus we see that the Man of Sin who was to appear as soon as the opportunity should be given by the transfer of the imperial power from Rome to Byzantium and who was to continue till the Lord, with the spirit of his mouth and the brightness of his coming, should consume and destroy him, is now rearing his head in Christendom in almost unexampled pride. He is upheld in his temporal sovereignty by the armies of France, those of Naples, Spain and Austria having vainly contended for the privilege.

WHAT IS TRUTH ?

To him that hath shall be given. (Matt. XIII. 12.) From him that hath not shall be taken away even that he hath. How can a man have and have not, at the same time? How can you take from him that hath not? This is answered by the parable. The seed sown by the way-side, remained where it fell, until the birds came and devoured it. The ground had it in one sense; and had it not, in a more important sense. So men hear, but do not consider, do not examine, do not appropriate; though it be the word of one who spake as never man spake and wrought as never man wrought, it remains on the outside of their mind and may be taken away without their knowing it. Without faith, the word has no influence upon us, conveys no blessings, remains like undigested food, does not enter our moral system. The more appetite we have for the blessings of God's word, the more abundantly will they be bestowed upon us. He that gets light on one parable, will find the next less difficult; but he that turns coldly from the first because it requires some pains to be understood, will only find increasing difficulty in those that follow. Who is it that has light? He that *followeth* Christ. He that followeth me shall not walk in darkness but shall have the light of life. —And we are not to rest satisfied with the banquet given us to day, and say this must last us for a long time; to him that hath shall be given; the blessings received constitute an argument for asking more. You honor God by seeking to know the utmost height and depth, length and breadth of his love. The Bible is not to you a collection of mysteries, but a revelation, and if you are strictly led by the Spirit of God you shall be guided into all truth. We have an unction from the Holy One and know all things.

Therefore speak I to them in parables (Matt. XIII. 13.) To them, to the stony ground hearers, to the unenquiring it is not given to know the mysteries of the kingdom, therefore I speak to them in parables; because they seeing, see not, hearing, hear not, and do not understand. Our Lord does not say, as many choose to suppose, that he speaks in parables in order that they may not understand; he does not say that if he used other language they would understand; nothing of the kind; the difficulty is in them, not in his words. And the prophecy quoted sustains this: the people do not understand because their heart is waxed gross, and they will not exercise their faculties God-ward. The promise is, He that seeketh, findeth. These will not seek and therefore the word of divine grace which would have converted and healed them, profits them nothing: the parables remain parables; and in whatsoever form our Lord might have clothed his ideas, his expressions would still have been proverbs to them. As reported by Mark, our Lord said, "Unto them that are WITHOUT all these things are done in parables." But the door is open and all are invited to come in; and this powerful motive is added, that they cannot understand while they remain outside. Evidence is given to all that Christ is the Saviour and the divinely appointed Helper; upon this men are to act; obedience to the truth which they understand will fit them to understand what would otherwise remain dark. To how many in our days the whole subject of Christianity is compassed about with difficulties, because instead of bringing their difficulties to Christ they remain outside.

The seed was good seed; the trodden ground cannot find fault with it; it is the very seed that elsewhere brings forth fruit a hundred fold. The seed is the word of invitation, come, all heavy laden ones, all thirsting ones.

He becometh unfruitful. (22). These stony-ground and thorny-ground hearers denote church-members. They profess to be Christ's. Suppose the persecution withheld, and their true character remains to the end unrevealed. How many there are whose joy in the word seems quite to have passed away; many whose activity and energy and perseverance are all absorbed in their worldly pursuits, and who have no life or zeal left for the service of Christ. Our Lord speaks definitely enough about the necessity of consecration, self-renunciation, cross-bearing on the part of all who would follow him to the eternal world; yet these things remain parables to this day, to the great body of Christian professors; they do not understand and do'nt wish to understand; they suppose that they may receive the seed of the word without banishing the plants already growing in their heart and life. These uneradicated thorns have secret hold of the soil, and they absorb its nutriment. The zeal, energy, watchfulness, memory, hope and intelligence of the man's nature are given to the business, the honors, the pleasures of this life, and the word of God is famished and yields no fruit.

An honest and good heart. (Luke VIII. 15.) There comes a moment in a man's life, when the word of God is perceived by him to be the word of God and to be worthy of all acceptation. It condemns him, his past life, his evil tendencies; he is taught by it to regard himself as a sinner, and to see in Jesus Christ the glory of God. It is of this new state of heart, this new disposition, this new faculty of apprehension, that our Lord speaks, and to this his language justly applies. This honest and good heart is not our own old heart, but a new heart from above. The parable of course does not teach this, but leaves this and twenty other important truths to be brought out in other connections.

Take heed what ye hear. (Mark iv. 24.) For there are far-reaching results and a public disclosure in the future; what you hear is of the nature of seed, and its fruit shall appear in due time; the mind is not like an ocean into which you can throw what you please, to go out of sight and be no more; but every thing that you hearken to, take pleasure in, give your willing attention to, shall become a part of you in some sense, and hereafter work its way to the light and be revealed to all. If you do not wish to be covered with disgrace in the day of publicity that is sure to come, you will be careful what you give your attention to. Take heed what preaching you hear; take heed what books you read, what papers you subscribe to; take heed what people you choose to converse with and what topics you converse about. With what measure ye mete, it shall be measured to you; we must take this in connection with the words immediately preceding, and we then find the meaning to be that the measure in which we shall be spiritually enriched or impoverished, is determined by the amount and the nature of our own desire. What are you doing with your faculty of attention? What interests you particularly? What is it that you do not soon get tired of hearing? How do you treat the word? What amount of expectation is there in your mind when you open it? Can you sit hour after hour fascinated by a novel, and does a discourse about Christ crucified weary you in twenty minutes? Do you expect more from the newspaper than from the Scriptures? Luke has it: Take heed *how* ye hear. The idea is the same. If we are to get benefit from the seed, the word, there must be a desire for it, a readiness to receive, a painstaking to find out the meaning of it, a turning away from things that oppose it. It is by the heed taken in hearing that the difference indicated by the beaten way-side and the good ground, is shown.

Epitome of News.

SATURDAY, JULY 23, 1870.

—The decision in the case of the *Aurora* frauds is deferred till Friday next.

—A great flood is reported near Tirhoot. Villages were under water.

—At the adjourned inquest regarding the five men killed by the boiler explosion in Duncan Road, Mr. G. Macdonald, Supt. Municipal Workshops, said: "I was surprised when informed that, in and around Duncan Road, there are eighteen steam boilers at work, grinding corn, and cleaning wool, &c. They are generally possessed by owners who are totally ignorant (as in this case) of the management of boilers or engines. I visited eight of these places myself, and can assure the Coroner and jury that, in only one case, could I see any evidence of care and thought having any thing to do with either fixing or working, and I should not be surprised to hear of a second or third explosion in the same locality before long. I think it is high time Government decided the question of boiler inspection by putting the Act in force."

The Bombay Boiler Inspection Act was passed on the 31st August 1869, but no inspector of boilers has been appointed!

—*Gore's Advertiser:* "The first vessel from China with labourers has arrived at New Orleans; another with more was on the way. These hands are to be placed on sugar and cotton lands in Louisiana and Arkansas. Their passage has been paid, and they are to serve three years. We fully believe, write Messrs. Wright in their New York Circular, in the successful working of these men, and it will not be long before further importations will give us the needful help to raise the 5,000,000 bales per annum we so confidently looked for in five years or less."

MONDAY, JULY 25.

—*The Times*: "A man named Moreton, a Roman Catholic, who had been an attorney and bill-discounter in Liverpool, died on the 14th of March, 1869, at the age of 70, leaving about 15,000*l.* worth of real property. The cause of death was 'senile bronchitis,' and on the day before his decease, at noon, he executed a will, leaving the whole of his property to Dr. Goss, the Roman Catholic Bishop of Liverpool, 'absolutely for his own use, and free from any trust.' In the opinion of Lord Penzance, the signature is 'absolutely different from any the man ever wrote before, and its appearance points very strongly to the probability that either the Canon or the servant (probably Canon Fisher) guided his hand.' The Judge adds that 'it by no means follows that the Canon has perpetrated a gross fraud,' for there are degrees of insensibility and degrees of assistance. But the burden of proof lay on the Canon, and his evidence was certainly insufficient to prove that the will was 'the voluntary act of a healthy mind.' The Court, therefore, has very justly pronounced against the validity of the will."

—We are glad to see that attention begins to be drawn to a matter on which we spoke strongly some time ago. The *Friend of India* says: "It is with regard to cotton and opium only that the direct interference of Government is exercised. That interference may benefit the exchequer in India by increasing the production of opium; it is a gain to the English manufacturer of cotton fabrics. But it undoubtedly goes towards lessening the supply of food to those in India whom hard times and the universal rise in prices had already driven nearly to desperation. And hence we are led to ask how far is Government consistent in giving lavishly as it did in 1868 and in 1869 to feed the poor on the one hand, and on other in using every effort to foster the growth cotton? We fail to see wherein lies the differe in principle, between Government urging its agency to import corn into a famishing dis and using its own agency to promote the duction of any one staple to the injury of others. Both these efforts are a direct interference with the course of trade, and on economic grounds both are equally liable to condemnation. But whereas the one finds its justification in the imperious necessity to save the lives of men, the other can have no such excuse pleaded for it. It may be inoperative—if so, the money spent on it is just wasted. That is annoying but not dangerous. But if it be of avail at all, it is a mischief, for it does the very converse of impor ing food, it tends directly to diminish food, raise prices, to increase distress."

"At the Catholic Conference of Christians of nations at New York, to be held in the fortnigh ending 2nd October next, Foreign Missions will be discussed. The following is the programme for Friday 30th September. 1.—Protestant and Roman Catholic missions compared in their principles, methods, and results. By Dr. Grundmann, Gotha, Germany 2.—Protestant mission among the oriental churches. By Dr. H. H. Jessup, Beyrut, Syria. 3.—Missions among civilised and, uncivilised nations. By Dr. Mullens, London Miss. Society. 4.—Territorial divisions of missionary fields of labour. By Dr. Rufus Anderson, Boston; Prof. A. H. Charteris, Edinburgh. 5.—Obligations of science, literature, and diplomacy to Christian missions. By Dr. Van Dyck, M. D., Beyrut, Syria; Hon. Peter Parker, Washington, D. C. P. 6—Laws and modes of progress in Christ's Kingdom. By Rev. Horace Bushnell, D. D., Hartford, Ct."

—Baboo Keshub Chunder Sen, while preaching in one of the Unitarian Chapels at Bristol, offered up an extempore prayer for the soul of Rammohun Roy.

—*Friend of India*: "The 'Oolta Ruth,' return of the Jugganath cars, was attended vast crowds which made up for the scanty numb on the previous two 'great' days. All passed off quietly at Serampore. But at Hurripal, a popular shrine in the interior, the car was pulled so fast that it crushed three people to death against a wall."

—Reuter's express, Hongkong, July 7; A

insurrection is reported in the Island of Awa, 1,400 persons are said to have been massacred. The Awa Daimio declares he will exterminate the inhabitants. The Chinese rose against "foreign devils" at Tientsin on the 21st, and burnt the French Consulate and French Cathedral. They have murdered the French Consul and Sisters of Mercy resident there. There are rumours that the French Minister and several Russian gentlemen at Pekin have also been murdered. Great excitement at Nanking. Gunboats *Opossum* and *Dwarf* sent north. Shanghai volunteers called out. Troops at Hongkong under orders to proceed north at a moment's notice. Despatches gone to Saigon for French troops. War appears unavoidable.

—The Bank of Bengal pays a dividend of nine per cent.

—*Times of India*: "The *China*, which left with the English mail about 2 a. m on Thursday last was, in consequence of an accident to her shaft, obliged to put back, and reached the port yesterday morning. The mails and specie were immediately transferred to the *Golconda*, which sailed last evening about 5-30.

—*Daily Examiner*: "A German friend has favored us with a copy of the *Schweizerische Handel-Zeitung*, giving the results of the German census taken on the 3rd December 1867. North Germany, according to this enumeration, had a population of 29,894,857, and the States south of the Main 8,802,487. If we exclude 199,958, the population of Luxembourg, the result is a total population of 38,498,386, the military strength of which is placed, in case of war, at the disposal of Prussia. This bears out our surmise that in point of fact the two nations are equal, or nearly so, in population. Prussia alone has a population, according to the census of 1867, of 24,022,462, and Saxony 2,426,193. Of the South German States the figures given are—Bavarian 4,823,606, Wurtemberg 1,778,479, and Baden 1,434,699."

—The *Pioneer* says that Messrs. Boulton, Park & Co. have been just turning into plain criminal prose, the poetic dreams of Mr. A. Swinburne; and asks, where is now the applicability of these verses:

With the sweet of the sins of old ages,
Wilt thou satiate thy soul as of yore?
Too sweet is the rind, say the sages,
Too bitter the core.

Hast thou told all thy secrets the last time,
And bared all thy beauties to one?
Ah, where shall we go then for pastime,
If the worst that can be has been done?

—A statue to Duplcix has been inaugurated at Pondicherry.

—*Bombay Gazette*: "The foundation-stone of a new building for the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution has been laid in a suitable locality in Hornby Row."

—The last Mail steamer brought out a statue of the late Hon. Juggonath Sunkersett.

—Of those who were wounded by the boiler explosion in Duncan Road, another has died,—making the sixth.

—Owing to the heavy rain, a number of houses have fallen in Bombay. The wonder is that so many stand.

—*Bombay Gazette*: "We have been favored with photographs of a four-wheeled velocipede, designed and manufactured by Mr. Maneckjee Furdoonjee Patell. The peculiarity of the machine is that it has a seat, covered by a moveable hood, like that of a buggy, between the two hind-wheels. It is moved by the feet and guided by the hand."

Tuesday, July 26.

—*Times of India*: "On presenting themselves to pay the wheel tax, the carters are presented with the demand for the income-tax in addition, Rs 15-12 instead of Rs. 6 for the wheel tax alone. This, one would think, must be rather staggering for a poor wretch who has had some difficulty in saving up his Rs. 6 that he contributes towards the repairs of our undulating roads. Here comes an important explanation which quite alters the complexion of this 'stand-and-deliver' style of tax-gathering: we learn that if any of these men demands a notice he can have one and go his way for a fortnight. The income-tax collector is one who knows his duties too well to permit any of his delegates or subordinates to transgress the plain terms of the Act which requires fifteen days' notice to be given to all who are considered liable to the tax, except servants of Government who are 'cut' on the spot. When the carters are asked to pay the Rs 15-12 instead of Rs 6, it is understood that payment of the imperial portion of the demand is optional—that is, understood by the municipal officer making the demand. That it is so understood by the illiterate carter we can scarcely believe."

A paper is put into the man's hand and he is given to understand that he must then and there pay the tax, and if he does not pay it his cart is seized and the means of earning his livelihood taken away, until by hook or by crook, he gets the money. Of course he knows nothing about any means of obtaining a fortnight's respite. Who would have thought that these *beilwallas* were earning Rs 42 a month clear profit?

—Five drivers, after robbing the canteen of their Battery (D. Battery E. Brigade, R.H.A.) at Mhow, deserted from their barracks on the night of the 12th instant. Three of them were supposed to be on the road to Khundwa with a camel.

—Act V of 1844—it is now discovered—describes lotteries as common and public nuisances, and provides for the infliction of penalties varying from 5,000 to 1,000 rupees on persons who take tickets, aid in getting up lotteries, draw them, allow them to be drawn in a house, or publish any proposals for lotteries. The Government of India demands that this law be enforced. Why was it allowed to sleep? How quietly most of the papers of India ignored it.

—A mathematical pamphlet by Mr. Dinanath A. Dulvi, has been thus noticed by the Director of Public Instruction, Bombay: "Mr. Dulvi has proved his point; namely, that Sir Isaac Newton's rule for imaginary roots is not universally true, but that it is perfectly easy to form equations having imaginary roots, the existence of which would not be made manifest by the application of Newton's rule." A writer in the *Times of India* says: "That Newton gave the rule merely as a convenient one in practice, but with the express statement that there were imaginary roots which this rule would fail to indicate, though they did not often occur, and could be detected by other methods."

—*Daily News*: "It is impossible to walk in the Row, to saunter along the Drive, or to attend any of the various gatherings where fair faces are supposed to be the chief attraction, without noticing how many of them owe their imagined charms to another hand than that of Nature. During the last eight years the odious practice of painting the face has been steadily growing, until, in the most conspicuous classes of society the practice has ceased to be the exception, and has become the rule. Once more as in the time of Steele, we have a race of Picts amongst us. Formerly, an old harridan if she spread a little cautious rouge over the cheeks, that age would have spared had unremitting excitement not been supperaded to years, was pointed out with the finger, and was in a double sense a marked woman. Now-a-days the youngest fingers dabble in the pigment. The disease has spread from the cheeks to every portion of the face. The mouth, which one would have thought the last to catch the infection, has taken it in the most violent form, and hundreds of women in London go about with a perpetual lie upon their lips. Pencils for the eyebrows and even for the eyelashes, are common wares on a modern toilet-table. Nothing strikes a stranger to Hyde-park more forcibly than the want of expression in the countenances which flash past him during the hours that carriages congregate in that much affected spot. They lack all mobility. There is no play of feature about them; they are fixed and set. Moore would never have compared any of them to the lake that breaks into dimples and laughs in the sun. This phenomenon, so often remarked on, is fully explained when it is remembered that a single injudicious smile might mar the labour of hours."

—At the Annual Meeting of the Native General Library, says the *Bombay Gazette*, "some interesting statistics were given of the kind of books read by different classes of the community. All classes, but more particularly the Europeans and Indo-Britons, are fond of novel reading. Books on history, geography, and literature appear to be more read by Parsees than by Hindoos, while, on the other hand, the Hindoos excel the Parsees in their reading of works on politics, law and jurisprudence, Sanscrit and Christian sacred literature. Parsees, again, show a greater desire than Hindoos for works on science and art, natural history, poetry, voyages and travels, biography, and miscellaneous reading. There is one Mahomedan on the list only."

—*Indo Prakash*: "The following portion of a Brahmin philosophical diationary sent to us by a friend of ours, accurately gives the applications of the several words noticed therein as they are at present made by what are regarded to be 'pious' Brahmins:

Knowledge.—To repeat by rote without knowing the meaning of the thing repeated.

Arrogance.—To say that the sacred writings have meaning and that we can and should know that meaning.

Research.—What should be the size of the 'Pinds' (balls of cooked rice) and their number, of what kind of rice should they be made, or what they should be made of, if used on Fast days? Is it more meritorious to dine with our face to the north or to what other direction?

Charity.—To feed ants and crows but not fellow-creatures dying of hunger, if they belong to low castes.

Prayer.—To throw water about in a prescribed manner while repeating things of which you do not understand a syllable.

Merit.—To hear without understanding a word, Brahmins repeating at the top of their voice portions of the sacred writings, the repeaters being equally ignorant of the meaning of the portions recited."

Wednesday, July 27.

—The Colaba Company propose to construct, if Government approves, a substantial pier of great length, in deep water, a little below the Grant Buildings.

—Dorabjee Furdoonjee, compositor, aged 60, committed suicide on Sunday.

—Dinshawjee Manockjee, Petit, Esq., has given Rs. 10,557 for the enlargement of the Nagabai aqueduct at Ahmednuggur.

—*Englishman*: "Part of the expedition for the purpose of opening friendly relations with the Coreans, consisting of the French Steamer *Duplcix*, the north German steamer *Hertha*, and the Russian steamer *Gaydamah*, has already proceeded to Kagosima, where it will shortly be joined by an English man-of-war. The war in Europe will, however, prevent the French and Germans acting in concert. In the meantime the Japanese have found another reason for joining the expedition, but with no peaceful intent, as they say that the Coreans have lately been making large encroachments on Japanese territory, for which they must make reprisals.

—Dr. Murray Mitchell has delivered a Lecture on the Parsees and the Zendavesta, characterized by his usual ability and amiability. It was delivered before the Bethune Society, Calcutta.

—The Steamer *John Dryden* is said to be high and dry on the beach at Rass Hafoon, and it is thought that she may be got off, and most of her cargo saved.

—The following translation of a letter written by a brigand lately executed in Greece to his brother, is published in the *Pall Mall Gazette*; it strikingly illustrates the remarks in our last issue:—"Brother Nocolaki, I salute you. My brother, I enjoin you to give 50 drachmas to the church of St. Paraskeyi, in the village of Limogarthi; also to St. John of Palcochori, 30 drachmas; give a gallon of oil to the church of Neochori, and a gallon of oil to St. Nicholas of Divri. Give a gallon of oil to the Virgin of Xeriotissa, and when you return to our native place give to the poor all you choose for the salvation of my soul. My brother, I leave you my blessing; but my curse if, instead of returning to our own village, you remain on this spot. Write first to our mother, and tell her that I die; but do not tell her that I die this ignominious death. Do not leave my baby in this place, but wrap him up and carry him to our mother. Take care not to give him up to any one else, and if my wife is determined not to marry again, take her also to our home, and treat her as your sister, because I cherish the sweet hope that she will not marry again; but should she desire to do so, do not take away the silver ornaments that I gave her or anything else, but only the wedding ring which bears my name. Make a garland, write my name upon it, and with it crown the head of St. Nicholas in our church. Do not quarrel on account of the disputed cattle with Yannaka Founta, or else his curse will follow me, but take for settlement what he chooses to give you. Do what you like with the cows that I have at Divri. If my wife wishes to marry, give her what you like. Do not be such a mad man as to quarrel with our enemies,

ASIATIC SOCIETY MUMBAI

or you would ruin altogether our father's name. On the contrary, wherever you meet them, bow to them graciously, because I forgive them, and God alone will judge them. When I was a lad I robbed from the church the holy Books of Father Veta, and he cursed me—therefore you must find a priest, and bring him to my grave to bless it; otherwise I am afraid that my body will not be changed."

THURSDAY, JULY 28.

—The first of the troop-ship to leave will be the *Euphrates*, Oct, 2.

—*Times of India*: "The prisoners in the *Aurora* case will not be brought up until Saturday morning, at 11 o'clock. Mr. Justice Bayley will, on Friday morning, *pro forma*, adjourn the Criminal Sessions until Saturday morning at 11 o'clock. On Saturday the full Court will give its opinion as to the law applicable to the case, and afterwards Mr. Ferguson, on the same day, will be heard in mitigation of punishment on behalf of Marks. And if the counsel for the other prisoners have any thing to the same effect to say, they also will be heard. Mr. Justice Bayley will then pass the sentences."

—Sir Henry Durand was present at a grand review of the troops of the Maharajah of Cashmere, at Srinuggur, on *Sunday*, July 17th, and a sad accident occurred. An ammunition wagon exploded, and—says the *Pioneer's* correspondent, "The men's powder pouches being open as they were volley firing, each ignited in turn in the strangest manner possible. The flames running along the ranks had a very pretty effect, but the result was something too horrible; after all though, it is odd, it was not worse. About forty men were injured, and I hear a few of those died this morning. The worst cases were carried off the field at once, and the review went on. I heard the Maharajah order the *road to be shut*, a precaution which enabled the Lieutenant-Governor to ride home without witnessing the possible spectacles which we smaller fry who followed, had paraded in front of us."

—The *Deccan Herald* hears that Government has ordered the Local Arsenal to be transferred to the Grand Arsenal at Bombay, and only a depôt to be kept at Poona. The artificers and laborarers are all to be dispensed with at once. The Gun Carriage Manufactory at Bombay is to be sent to Poona, and to occupy the present premises of the Arsenal.

—Fall of rain in the Fort up to Monday morning, 50 inches.

—Two Mussalmans have died from arsenic, whether taken by themselves or administered by others. It is not an uncommon thing when a Native is arrested for any offence and searched, to find a little lump of arsenic hid away in his cloths.

—*Daily News*: "By a Roman Catholic authority we are informed that Cardinal Antonelli has just married one of his nephews to a Spanish lady of fortune, and has proved himself equal to the occasion by bestowing on the happy pair the sum of five million francs, or two hundred thousand sterling. When we consider the extreme poverty of the inhabitants of the Roman States, the bankrupt condition of the Papal Treasury, and the origin of the munificent donor, it must be acknowledged that he has improved his opportunites."

—*Bombay Gazette*: "It is almost impossible to conceive that the outburst of Chinese—patriotism shall we call it?—will not lead to a fresh expedition. If the reports be true, France and Russia directly, and every foreign nation indirectly, have suffered or will suffer. India will have to move, or aid in a movement, and what will become of her budget, assailed on one side by the French Emperor, and on the other by the Chinese 'patriots?' Surely these, and the facts of the last two years, ought to wake up the Government to the duty of spending less, borrowing less, and of preparing for evil days always lying in wait."

FRIDAY, JULY 29.

—*Bombay Gazette*: "The immense modern development of European arrangements dates from the 2nd of December 1851. The Governments of Europe, although they talked of peace, knew that an old element of insecurity in Europe was revived; that the ruler of France must secure his position by war; and that no one could say, after the Crimean transactions, where or by what means war would be brought about. In the face of a newly revived and aggressive power, Prussia, no doubt, improved her military organization, but her exemplar in the path was France. For good, as well as evil, the disturbing force in Europe—the force every nation has had to guard against—has been Bonapartism on the throne of France. There is the well-spring of aggression."

—Same: "The report on the Suez Canal shows in cold formal official language how much is still required before that water-way can become, as a postal route, a rival of the rail. Mr. Cresswell proves that time would be lost by sending the mails through the Canal, and that there was even danger to the ships themselves. But, save as a mail route, and despite its great imperfections, the Canal has manifestly succeeded to the satisfaction of everybody, shareholders excepted. The predictions of the sceptics seem likely to be fulfilled for many years. No revenue equal to the demands of the preference debenture holders, still less of the old shareholders, will be raised from the Canal in any reasonably short period."

—Latest from China: Shanghai, July 4: "The attack at Tientsin was entirely made on the French. The Russian subjects were killed accidentally, being mistaken for Frenchmen.—The French behaved most bravely. The French Consul went out in full uniform and was killed by the mob.—It is said that the Sisters of Mercy were stripped, their breasts cut off, and their stomachs ripped up. None of their bodies have been recovered, whereas those of all the other persons massacred have been found.—The river has not been barred. M. Rochechouart has not been killed. At Pekin all is quiet.

—A correspondent of the *Gazette*: "In Bavaria there is not much liking for Prussian progress. When in Munich I found that the great subject of excitement was the conduct of the poet Geibel, who had just published an ode in which he spoke approvingly of the King of Prussia stretching his sceptre over all Germany and fulfilling the old prophecy of the awakening of the Emperor Barbarossa. As the poet held an honorary professorship in the University of Munich and received a pension from the King of Bavaria this was considered rather too much, so he was informed that his professorship was withdrawn and that he need not apply for any more of his pension after the next instalment became due. Poets, however, seem to have rather a good time of it in Germany, for, immediately on this becoming known, the King of Prussia conferred on Geibel a pension of as many thalers as he had received guldens from the King of Bavaria, and promised him the next suitable professorship (not an honorary one) which should become vacant in the University of Berlin. Not many Bavarians, however, appeared to approve of Geibel's conduct, but some of course did, and I have even met one or two Austrians who declare that Bismarck is a noble-minded man and the best republican in Europe."

—Deaths last week, 235, being 103 less than the mean.

—The money received from the king of Burmah by Archdeacon Pratt was presented by him to the Hill Schools' Fund.

—*Madras Times*; Nankin: "In the eighth moon of this year, Thung Chi, we are to have the triennial examination at Nankin for the purpose of sifting the chaff from the wheat among the literati. There will be a great stir in the city. Possibly 20,000 candidates will be present. Of course a large number will come by boats, and what with boatmen and servants there will be an influx in all of some 50,000 people. I hope the affair will pass over quietly. But even now there are symptoms that lead one to be apprehensive. Three men were executed a few days ago for kidnapping children. No one can tell whose children were kidnapped.

"It is insinuated that the foreigners buy the bodies to make optical instruments of the eyes, medicine of the heart and liver, and something of some other part of such rare virtue as to turn common metal into silver. No wonder then that foreigners are so rich. You will readily imagine in what an explosive state the popular mind is at present. I suspect that certain influential parties are at the bottom of the affair, in order to prepare matters against the arrival of the literati. There is just now great excitement in the city. The shopkeepers have combined and resolved not to open their shops till the French missionaries have withdrawn. They are to begin this system to-morrow. The Tontai, however, has issued a proclamation declaring that any shopkeeper whose shop is not open to-morrow morning at a certain hour, shall be forthwith imprisoned The wildest stories are rife and meet with a ready credence by the ignorant and unreflecting mob."

—About 20 members of the Coppersmith caste having been excommunicated, there has been a great row at the door of one of their temples. Ten of the rioters were taken up and fined.

Overland Mail, July 8th: The Paris Cabinet regards Prim's offer of the Spanish Throne to Prince Leopold with great disfavour and jealousy of Prussian influence.—Strong expressions in the French Chamber of opposition to the candidature of the Prince have produced a panic on the Paris Bourse, and some apprehension of danger to the peace of Europe.—France threatens to sever relations with Spain; Prim rufuses to abadon the candidature, but it is rumoured that Prince Leopold has signified his intention to refuse the Crown.—Earl Granville has received the seals of the Foreign Office, and Earl Kimberley those of the Colonies.—Viscount Halifax has become a member of the Government, succeeeding Lord Kimberley as Lord Privy Seal; and Mr. Forster has become a member of the Cabinet.—Mr. Forster's admission to the Cabinet is generally approved.—Sir Charles Dilke has given notice to move the abolition of the office of Lord Privy Seal.—Several modifications of the amendments of the Irish Land Bill, carried by the Lords in committee, have been agreed to by their lordships on the report of the revision.—The Government have notified that Sir Rutherford Alcock's convention with China will not be ratified.—The United States Senate has refused to admit the Chinese to rights of citizenship as dangerous to the institutions of the country, and threatening a conflict of races.—A religious census will, it appears, be taken next year in Ireland and Scotland, but not in England, on account of opposition to the mode of taking it.—The charges of felony against Boulton and Park have been withdrawn.—The trial for misdemeanour has been removed to the Court of Queen's Bench, and is not expected to come on till December.—At the monthly meeting of the Society for Promoting Christian Knowledge, on July 5, the proposed grant of 5,000*l.* in aid of the great education scheme in the diocese of Bombay was confirmed and ordered to be paid to the Bishop, as chairman of the Bombay Board of Education, in intalments of 1,000*l.*, to meet equal sums to be raised by private subscription, independent of any public grant. It is announced by the *New York Times* that the preliminary steps have been taken for adding another State—the 38th—to the American Union. The State is to be called Lincoln, in honour of the late President, and it consists of the territory of New Mexico.—The *Opinion* of yesterday evening says:—"Intelligence received from Paris and Berlin announces that in consequence of the difficulties which might arise with regard to the Prince of Hohenzollern's election, His Royal Highness has made known his intention to refuse the Crown."

"THE SERAPHICAL SHEPHERD."

Some time since I found in a large library, a little old book, containing sketches of the spiritual life of a young Frenchman, more than two hundred years ago, which appeared remarkable and interesting. The title of the book is, "The Seraphical Shepherd; being an Account of a Shepherd in France, about eighteen years of age, who, without any other means than the Scriptures, attained to a very uncommon knowledge of the True God, and Jesus Christ whom He hath sent. Now translated from the French, by Cornelius Cayley, late Clerk in the Princess Dowager of Wales's Treasury." The book seems to have been first printed in England, in 1762; but this edition is dated Boston, 1806. The preface informs us that 'a minister of that country (France) happened to meet this shepherd in a journey which continued some days. The shepherd's conversation made such an impression upon the minister that he sent a letter to a friend, giving him a particular relation of the same. It was afterward made public, and passed through the fourth edition abroad, in the year 1648.' This carries us back nearly to the beginning of the reign of Louis XIV., and reminds one of another book of like origin, belonging to the same period, *The French Convert*, by A. d'Auborn. It seems to me to illustrate the truth that heavenly light is 'hid from the wise and prudent, and revealed to babes.'

The narrator says: "I found in the machine

[probably, a diligence?] just by me a youth about eighteen or nineteen years of age, extremely simple and plain in his speech, and without any learning; who, after having been a servant from his infancy, was now a shepherd, but so enriched and filled with the grace of God, and the most sublime spiritual gifts and graces, that I never saw the like. He was never instructed by any but God in the spiritual life; and yet he enlarged to me on this subject with so much sublimity, abundance, and solidity, that I never heard or read any thing to be compared with it. As soon as I had discovered this treasure, I separated myself from the rest of the company, at meals and at other times, that I might be with him alone as much as I could. In the intervals of our discourse, he was continually in prayer. His whole soul appeared to be filled with a great simplicity and a profound humility. During three days we were together, I put him upon discoursing on all the various particulars of spiritual things, which he did in such a manner as filled me with astonishment. When he perceived sometimes how much he had said, he would throw himself down at my feet, to humble himself; for we frequently got out of the machine and walked, that we might discourse with more ease and less interruption. He believed himself the greatest sinner in the world; and earnestly entreated me to think the same of him. He discoursed to me one whole morning upon the different degrees of the soul's intimate union with God; and of the inconceivable familiarity that God useth with those whose hearts are purified by faith. He told me that true prayer consists not in giving to God, but in receiving from Him; and after having received from Him, to return it back again in love. That when the love of God increases to a degree of ecstasy, the soul's fidelity consists in flying from and being stripped of all, in proportion as God approaches to fill it. He never would promise to pray for me; for that, he said, was not in his power; but he would do it when God gave him ability. He told me, moreover, that when we saw a creature disposed to love and serve us with an unreasonable affection, we should regret that a heart that might love God should be so taken up with us; and that we should be sorry to occupy that place in such a one's heart which of right belonged to our glorious sovereign Lover, Jesus Christ. I could not refrain entreating him to tell me by what means his soul had received such heavenly discoveries. Without difficulty or delay, he smilingly answered, that there was no occasion to ask the way; for that there was no other than the purity of the soul and its communion with God. Jesus Christ instructs me more by His own sayings and actions, than all the books and teachings of men in the world. At last I parted from him; he asking me a thousand pardons for having spoken with so much pride, while it did not become him to speak to others by words, but by a simple and humble behavior. I am persuaded that these three days were more profitable to me than many past years of my life."—*The Witness.*

TELEGRAPHIC NEWS.

London, July 20th.—The French Government declined England's offer of mediation, because circumstances were not within the scope of the Paris Protocol of 1856.—The Queen's proclamation of neutrality was published last night.—A monster demonstration has taken place at Dublin in favour of France and the Fenians.

21st.—The Prussian Government has rejected the proffered mediation of England.—Wurtemburg has joined Prussia.—Austria will maintain a policy of observation.—Newspaper correspondents have been forbidden to accompany the French or Prussian Army.—The English Government have prohibited officers from becoming correspondents to newspapers.—The English Press throw upon France the responsibility of the war.—Prévost-Parodol has committed suicide at Washington.—All the Southern German States have voted supplies and declared themselves at war with France.—The Crown Prince of Prussia has assumed command of the South German Army.—The Prussian official press warn the Germans against discouragement from possible momentary reverses.—Austria has mobilised no troops, and maintains an attentive neutrality.—The Hungarian journals approve the neutrality of Austria, but hope that France will be successful.—No skirmishing has yet taken place.

22nd.—The Prussians who at first seemed to be massing their troops between Luxembourg and the Palatinate are now withdrawing them towards Coblentz and Mayence.—The calling out of the Turkish reserves has been officially denied.—Mr. Gladstone has publicly expressed his disbelief in a secret treaty between France and Denmark.—A French Circular has been issued to the French representatives abroad affirming that Count Bismark had mysteriously prepared Prince Leopold of Hohenzollern as a candidate for the throne of Spain, hoping that France would be obliged to accept his nomination as an accomplished fight (? fact).—It is alleged that the Prussian Cabinet gave an assurance in 1869 that the candidature of a Prussian Prince was impossible.—The French Government have authorised merchant vessels with cargoes on French account laden before the declaration of war to enter French ports and discharge. They will receive safe conduct for their return. Vessels actually in French ports will be allowed thirty days to leave.

23rd.—The *Times* continually blames France. The *Daily News* says that the utterances of the French statesmen show that they have long premeditated war. The *Standard* and *Morning Post* says that if the Duc de Grammont's assertions are true, Prussia is largely answerable for the war.—Count Bismark flatly denies the allegation of the Duc de Grammont.—The Emperor yesterday received the Legislative (Council). His Majesty said that war was right when waged with the approval of the country. He had done all that was possible to avert war; whatever the Nation by an irresistible impulse dictated, that would be his decision. He would confide the Regency to the Empress during his absence, but, would take his son with him that he might learn to serve his country.—The Emperor concluded by saying that he was resolved energetically to pursue his great mission. He was confident of success because God protected France.—The Emperor has addressed a stirring proclamation to the French people, in which he recalls the conciliatory disposition he had evinced towards Prussia, which that country had disregarded. He declares that the Prussian aggressor was the cause of European armaments, that he does not war against Germany whose independence he respects, but that he demands the establishment of a situation guaranteeing security for the future. "France is desirous of conquering (establishing) a durable and lasting peace, based on the true interests of the people and terminating that precarious state under which nations employ their resources to arm against each other. The flag is now unfurled which carried throughout Europe civilising ideas in the great revolution."—The proclamation concludes by declaring that a great people defending a just cause are invincible.

24th.—Advices received from Forbach, dated this morning, state that the Prussians penetrated yesterday to Carling. They were vigorously attacked and repulsed by the French Chasseurs.—The Prussians appear to be assuming the offensive.—The French and German Parliaments have been closed.

25th.—The *Times* of to-day publishes the draft of a Treaty submitted by France to Prussia some time ago, proposing an offensive and defensive alliance on the basis of the unity of Germany—excepting Austria—under the supremacy of Prussia, France obtaining Luxembourg by Prussian mediation, indemnifying Holland, and being actively supported by Prussia in the military occupation of Belgium.—The *Times* says Prussia rejected the treaty in the first instance, and again when offered as a condition of peace.—The American Agricultural Bureau estimate the average increase in the cotton crop of this year at 12 per cent.

26th.—Skirmishes have taken place on the Frontier near Saarbruck, but no serious fighting has as yet been reported.—The Prussians, having crossed the Frontier, interrupted the railway between Arreguemines (Serreguemines) and Hagenau.—The French base extends from Strasbourg to Thionville.—The departure (query the Emperors's departure) was delayed by indisposition.—Last night Earl Granville in the Lords, and Mr. Gladstone in the Commons, admitted the gravity of the contents of the producted (proposed?) Treaty published in the "Times," but said that they knew nothing of its origin. They believed that the French and Prussian Governments would give an immediate and spontaneous explanation, which should immediately be submitted to Parliament.—The "Times" pledges the authenticity of the draft of the Treaty published yesterday, and which has made a sensation.—The "Daily News" says that if the information regarding the Treaty be true, English neutrality will be difficult if not impossible.—A French fleet of seven ironclads passed Dover yesterday going north.—The Duke of Argyll will make his Financial Statement on Thursday next.—A slight skirmish took place on Monday at Neiderbroam in Bass Rhin.—The Prussian official press declares their army now to be ready, no longer fearing even preliminary reverses, and that the Prussian Commanders intend to prevent Germany becoming the field of operations.—Earl Granville and Mr. Gladstone announced last night that the English Minister at Berlin had confirmed the existence of the projected Treaty published by the "Times."—Count Bismarck avers that the draft is in Count Benedetti's handwriting.—The French Minister in London has called on Earl Granville to-day and declared that it was the wish of France to cultivate the friendship of England. He said that the Treaty originated with Court Bismarck, but it never had a serious basis and was rejected by both parties. The French Minister referred Earl Granville to the declaration of France that she would respect the neutrality of Belgium, which sending (which declaration had been made) on the honour of France.

27th.—Semi-official correspondence from Berlin says that the draft of the Treaty published by the "Times" was in the handwriting of Count Benedetti and was deposited among the Prussian archives before 1866, when France offered her alliance to Prussia with the promise of an attack upon Austria with an army of 300,000 men provided that Prussia would cede the territory on the left bank of the Rhine.—It is stated that the French Government have informed the Pope of the speedy withdrawal of the French troops from Rome, because France requires all her available forces. The Italian Government will guard the Papal frontier.—About one hundred French soldiers have violated the Luxembourg territory. They entered a small Luxembourg village this afternoon and remained there singing the Marseillaise.—The general movements of the French army denote an approching important advance.—The Prussian journals demand that England should forbid the export of coal by contraband vessels.

28th.—General Podmore is dead.

St. Petersburg, 24th.—It has been officially announced that Russia has resolved to remain neutral, whilst their interests are not endangered by the eventualities of the war.

Florence, 24th,—An official notification has been issued enjoining strict neutrality on Italian subjects.

Paris, 23rd.—The Emperor's head-quarters are now at Nancy.—General Lebœuf has received the title of Major-General of the army of the Rhine.

25th.—The French Government have announced that they will conform to the rules of International Law as settled by the Congress of 1856.—France has refused to extend to the enemy's vessels with neutral cargoes on board, the privileges granted by the enemy to French cargoes.

27th,—The *Journal Officiel* of to-day, refering to the alleged projected treaty between France and Prussia, says that after the Treaty of Prague several negotiations took place at Berlin between Count Bismarck and the French Embassy concerning a scheme of alliance, and some of the ideas contained in the alleged treaty were then raised, but that the French Government never had cognisance of a written project, and such proposals as were verbally made the Emperor rejected.—Mr. Ollivier has written a letter declaring that the only negotiations with Prussia since January last took place indirectly through Earl Clarendon with the object of assuring the maintenance of peace by a reciprocal disarmament. M. Ollivier states that he attaches great value to the confidence and friendship of England and always considered the union of France and England most essential to the condition and progress of the world. He earnestly requests the contradiction of the false reports spread by persons desirous of dividing the two countries.—M. Ollivier disavows the existence of any secret policy.—The French Contingent of 1869, numbering 90,000 men, has been called out.

Berlin, 23rd.—The Prussians yesterday blew up the railway bridge across the Rhine at Kehl.

Miscellany.

—Scientific men (says a London newspaper) announce that a column of magnetic light is shooting out further and further from the solar sphere, and is now stretching out 45 millions of miles, half the distance of the sun from the earth. This singular column of light at intervals indicates its approach by flashing with great brilliancy. Two astronomers, one at Oxford and one at London, supposed the dark glance of their telescopes to have been put out of range, so strong was the flash of golden light. It is predicted that before the end of next year this magnetic light will get near enough to us to make its immediate and actual influence felt. Probably the accompanying phenomena will be something never seen or known by the human race.

—The correspondent of an American paper, writing from Rome, May 11, quotes as follows from Romish papers, regarding the Infallibility question: "The necessity of a definition arises from this agitation of minds. The apostles, in the first Council of Jerusalem, defined the question about legal observation, because a contest had arisen on the subject. * * And when St. Peter spoke, and the truth was defined, then a most edifying and general silence of approval took place." And so, for the sake of peace, and to put away the anguish of mind from which so many suffer, "it is expected that the Bishop of Orleans and his friends, who see the fearful precipice down which their Church is being hurled, will sign the following address of the Holy Father, to thank him for having done the only thing he ought to have done and could have done—that which the apostles did in the first Council of Jerusalem."

"Great as was the strength of our anguish, which constrained us to supplicate Your Holiness, so great is now the gladness with which we humbly thank you." Poor creatures! think of their being in all this anguish, and we never should have known it if they had not told us in this most marvellous phrase. But you must know what was the matter, that you may properly sympathize with them. "The infallibility of the Holy See was contradicted, and thus its prerogative so attacked, that the primacy itself of Peter and his successors, which is the corner-stone of the Church, was itself assailed." And the pain that they felt went on, and grew bigger, and nobody knows where it would have ended, but that thou, "most blessed Father, hast brought an efficacious remedy, in giving out that thou wast not only "the Holiness of our Lord," but also "Omniscience itself;" so that it will be "in our time as when the ship, where Christ was sleeping, was smitten by the tempest, and He arose, and commanding the winds, there was a great calm."

It does seem too dreadful that the majority of the bishops of a so-called Christian Church should dare so to

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

blaspheme that Name which is above all names. But indeed some of these men must be mad. A letter, written by Monsignore Epirent, the Bishop of Aire and Dox, to his flock, concludes as follows: "Come then, Holy Spirit, dictate to the fathers of the Council this decree of the pontifical infallibility, long ago written in heaven, everywhere and ever believed on earth! Come, Mysterious Dove, with the olive branch, symbol of peace! When the Paraclete shall have come with the peace-giving dogma, a great calm will be made in the sea which beats about Peter's ship. In the time of the Council of Trent much more furious waves and winds tossed the Church and Europe. The fathers pronounced their benedictions and their anathemas in all their serene majesty, and all was peace in Catholic matters. The princes and nations of Europe were saved again, and the Church took up its march through the ages, as usual. . . . Men, enemies, who are sowing the tares in the field where the Son of Man had cast such good seed, leave us to prepare in peace what will ensure the rest of the Church, the salvation of the nations. *Do not meddle with what we do or what we say. Do not make our secrets public* and do not rejoice so much in what you call our divisions. Your devilish joy will not last until the end. You will see in none of us Satan transformed into an angel of light and falling like lightning from heaven. For all the Apostles are in the Pentecost, persevering in prayer with Mary, the mother of Jesus, and they are all filled with the Holy Spirit. When the immaculate Virgin shall, with the angels, have finished the preparing of the crown of glory which she destines for her Gabriel, she will place herself on the brow of the infallible Pontiff, seated upon his throne. And the twenty-four elders which surround the throne shall fall upon their faces and adore Him who liveth forever and ever. They shall cast their crowns before the throne, saying, 'We thank Thee, oh Lord, Almighty God, because thou hast great power and hast reigned.'" The kind of blasphemy which is poured forth from Rome at present seems to us more dreadful, more abominable in the sight of God, than the worst oaths of the most abandoned wretches on earth.

But while all is going on so charmingly in Rome towards a paganism composed of worship of the Grand Lama in the person of an old Italian, worship of a woman and worship of stones, panel and canvas, representing her or other people in unpleasant positions, the groans of the Vatican are long and loud over other parts of the world. There is nothing to be done with the Armenians. The Sultan has approved the organization of a civil Council, whose members are elected from the rebellious Eastern Church. Spain is in a dreadful state. Immorality and impiety have joined hands. Would you believe that nobody is forced to be married in a church any more; that nobody is considered married unless the civil ceremony is performed. But this is not all. In that country forsaken of Isabella and Marforio, priests, bishops, shaved crowns generally, are treated like citizens, are obliged to swear allegiance to the Government of Spain; the subjects of the Pope are made to conform to the laws of the regency! The subject is too painful. But there is one consolation: "Let us bless God who allowed us to witness Holy Thursday celebrated, in the midst of these revolutionary follies, in a manner as splendid and magnificent as we could desire!"

—The Rev. R. W. Vanderkiste, of Australia, has been visiting New Guinea. He thinks there should be a mission to Papua. "Like all the early South Sea Missionaries, the Papuan evangelist would just be landed and left among savages, without the slightest earthly protection." But "man's dangerous position is when he is not doing the work his Master gives him to do. Our early Missionaries to the South Seas, their wives and children, were sent to the most ferocious cannibals on the face of the earth. Who was hurt? Not one of our Wesleyan Missionaries was murdered in those dark and dreadful times."

—*Missionary Herald*; paper by Rev. B. Labaree, Junr.—The Nusairys, or Ali Illahees, claim that their religion was promulgated a few hundred years after the establishment of Islamism. A special prophet came from God with the new revelation. They hold to four principal emanations of the Deity. These were associated in the creation of the universe, and through them God and his will are manifested to man. They designate these as the four chief 'Pyrs' (spiritual guides.) The most eminent of these is Pyr Benjamin, who is the embodiment of the divine law, and the mediator between man and God at the final judgment. He is, it would seem, the central object of their faith and worship. As a memorial of him, they observe an annual fast of three days, at the autumnal equinox.

Besides the four primary divine intelligences, or emanations, numbers of secondary ones have appeared on the earth at various times, as incarnations of the Deity, sent for the purpose of restoring man to the true knowledge of God. Among these they reckon Abraham, Zoroaster, Moses, Jesus Christ, Ali, and numerous others. To Jesus they assign peculiar honor, as they admit that the miracles he wrought were of a superior order. This feature of their belief disposes them to be more in sympathy with Christians than with Mohammedans. Believing all Nusairys to be descended from some of the early Pyrs, they seem to regard themselves as fractions of the Divine Being. By resisting the degrading influences of the flesh and becoming genuine 'People of the True,' they have now eternal life. The 'True' (God,) is in them, and they cannot sin; and at death they are re-absorbed into God, while the souls of unrepentant sinners, and of all Mussulmans, after death undergo a series of transmigrations in the bodies of brutes, until purified from sin. The lineal descendants of the early Pyrs are highly reverenced by the masses. I have seen them, on entering the presence of one of these persons, approach, kneel down and kiss his hand, and then remain standing until he gave them permission to sit.

Their rites of worship are as sacredly concealed as their doctrines. The principal of these is a great feast which occurs at the beginning of the year, and lasts for several days. The mystic ceremonies of this occasion are observed at night. They assemble together and spend the time in feasting and in religious exercises, consisting of music, prayers, and fervid repetitions, by which they work themselves into a religious ecstasy, and, as they suppose, receive the Divine Spirit into their souls. They have also, at this time, a sort of communion called 'the office of bread.' In connection with this they receive many proselytes, and their own infants, into the fellowship of the sect.

Bâbism, while it acknowledges the Koran as of divine origin and authority, proclaims the abrogation of some of its fundemental doctrines. It claims to be as distinct from and superior to Mohammedanism, as Christianity is distinct from and superior to Judaism. And it is a fact, that no such scheme of religion has, in many generations, produced such a sensation in Persia as this of the so-called Bâb. The dread of the Mollahs caused it to be suppressed. Its history is one of exile and blood, but still it lives. It glories in its martyrs, and the martyr spirit still animates its disciples. They cherish the strongest faith in the destiny of their religion to secure for itself recognition and power. This faith prompts them to perilous undertakings for the furtherance of their divine mission, as they believe it to be.

The aims and the zeal of these sectaries is forcibly illustrated by an event which occurred last fall at Tehran. As the Shah was riding out one day, he observed a man at a little distance watching him. It was remembered that he had been seen there on previous occasions, and the king sent and had him brought. Upon inquiry, he acknowledged being a Bâbee, and stated that he was the bearer of a petition to the Shah from the chief of the Bâbees at Acre, who had 70,000 men under his orders. The document was presented, and proved to be a petition in behalf of the sect for liberty to reside, unmolested, in the Shah's dominions, in the free exercise of their religion. The petition was not granted, of course, and the man was arrested and put to the torture to make him reveal his associates. He died under the great sufferings inflicted, revealing nothing, and meeting his end with the utmost calmness. He told his torturers that his death was of small consequence, as every one of the 70,000 Bâbees was ready to die in the same cause; that others would be sent on a like errand; and that in the end, unless their prayer was granted, the King would doubtless be assassinated. This is the occurrence upon which was founded the telegram in the European and American papers last fall, of a conspiracy to assassinate the Shah of Persia having been discovered.

The same spirit of steadfastness in the face of dangers we have witnessed in the few Bâbees here in Oroomiah, this winter. They are quiet in the profession and practice of their religion, but it is generally known who they are. Some of the more fanatical Mollahs endeavored recently to incite the governor to arrest, and either banish or execute the leader. Neither he nor his adherents evinced the least fear as to the issue; and I presume, had the plot succeeded, they would have met the worst unflinchingly, rather than, even for a single moment, deny their faith. It is this zeal and fearless devotion that gives them consequence in the country, more than their numbers.

It is intimated that the Shah and his principal advisers are disposed to grant them religious toleration. Fear of the Mollahs is the chief obstacle to their doing so. And here is the importance and hope that, from a Christian point of view, attaches to Bâbism—not in its near approach to Christianity, nor in any superiority of its teachings to Mohammedanism (though in both these respects it is worthy of attention), but in its apparent promise of hastening the era of religious liberty in Persia. In the unusual vitality of this now small sect, and its radical pretensions and resolute measures, seem to lie the germs of great events to be witnessed at some future day in this bigoted country. When we consider the popularity of this movement before it was put down, we may infer what might be its fruits should the point of toleration be carried. Says Mr. Watson, the recent English historian of Persia who resided some years at Tehran: "Bâbism, though at present a proscribed religion in Persia is far from being extinct or even declining, and the Bâb may yet contest with Mohammed the privilege of being regarded as the real prophet of the faithful."

From our missionary point of view it seems to be one of the providences of God, preparing the way for the evangelization of Persia. From the ranks of the Bâbee enthusiasts we are not sanguine of many converts to Christianity; but from the spirit of dissent which Bâbism seems destined to awaken, the cause of Christ has much to hope.

Our intercourse with the few adherents of this new faith in Oroomiah has been of the most friendly kind, and has led to many deeply interesting conversations, of which Christ has been the prominent theme. Scarcely a day passes that some of them are not found in the book-shop we have recently opened in the market. They have brought with them their sceptical Mussulman acquaintances, and many long discussions and expositions of the doctrines of the gospel have taken place there, day after day. They have found out our place for Turkish preaching, and are occasional attendants on that service.

A Mohamedan, for years a secret professor of his faith in Christ, regularly comes, to an evening Bible-class conducted by Dr. Van Norden. Last week it was the pleasure of many to hear the voice of this Mussulman in prayer for the first time in a public way.

PASSENGERS SAILED.

Per Sumatra, 27th:

For Southampton.—Mrs. Sarah Haycroft, Mr. John Vale, Mr. William Auckland, Mr. R. S. Pelly, Mr. Edward Humble, Captain Hyle, Lieutenant G. F. Gavin, Mrs. Chambers and Mrs. Cohen.

For Marseilles.—Mr. Richard S. Brundell, Mr. W. T. Martin, and Mr. P. Bird.

For Suez.—Mr. Edward F. Delmege, Mr. Paden Woon, Mr. Ounzoo, Mr. Harry, Mr. Wanzeroy, Mr. Mendinjagah, Mr. E. Furlong, and Mr. T. A. Bulkley.

For Aden.—Mr. W. Hodgart.

DOMESTIC OCCURRENCES.

BIRTH.

GOSTLING—July 25th, at Parell, the wife of Mr. D. E. Gostling, of a daughter.

MARRIAGE.

MOORHOUSE—FLOWERS—July 18th, at St. Mary's Church; Poona, Alexander S. Moorhouse of Manchester, to Mary, youngest daughter of the late George Flowers, of Bristol.

DEATHS.

GODFREY—July 21st, at Kholapore, the infant son of Lieut. C. W. Godfrey, Bombay Staff Corps.

NARAYAN—July 17th, at Nagpore, (at the house of the Rev. Mr. Cooper,) Mr Venkutrao Narayan, Clerk of Court at Bhundara, aged 39.

STRATTON—July 15th, Kolhapoor, Mr. Fredrick B. Stratton, Supervisor Public Works Department, aged 33 years and 4 months, deeply regretted.

WELLIS—July 26, at Poona, Mr. W. W. Wellis, aged 72.

FORBES—July 16th, at Nassick, Major Charles Henry Forbes, Bombay Staff Corps.

MAUNSELL—July 28th, at Tanna, Edith Eleanor, daughter of Captain Maunsell, R.E, aged 1 year and 3 months.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

The following periodicals are supplied monthly:

	Rs.	a.
Sunday at Home, per annum	3	4
Leisure Hour, ,,	3	4
Cottager ,,	0	12
Tract Magazine ,,	0	12
True Catholic ,,	0	12
British Messenger ,,	0	12
British Workman ,,	0	12
Band of Hope Review ,,	0	6
Infant's Mazazine ,,	0	12
Children's Friend ,,	0	12
Missionary News ,,	1	2
Gospel Trumpet ,,	0	6
British Herald ,,	0	12
Christian Work ,,	4	4
Evangelical Christendom	4	4

Depository, Verge of the Esplanade.

THE BOMBAY BAPTIST MISSION LORD'S-day services are held at 1, Grant Buildings, Colaba, at 11 A. M.: and at 4 Clare Road, Byculla, at 6-30 P. M.

BOMBAY GUARDIAN. Terms of Subscriptions Rs. 12 per annum; with Indian Postage, 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor, *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and published for the Proprietors, by JAMES PEARSE, Manager, ORIENTAL PRESS, Bombay.—July 30th, 1870.